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upon every formulated body of doctrine." The revision demanded of theology is still in progress. The present situation of Christianity, which is indubitably critical, shows symptoms whose causes the lecturer finds in "the strain of the divergence of the old dogma and the new knowledge," and particularly in "the pulpit's attitude of resistance to science." This attitude is shown to be not only irrational, but ineffective. Professor Poteat pleads with those preachers in whom the *odium scientiae* has become chronic to open their minds to the truth, even though its garb be strange and its tongue unknown; and asks for those in training an opportunity for the cultivation of the scientific spirit.

This message of the laboratory to the pulpit is admirable both in form and spirit. It is conservative without being cowardly, reverent without being pietistic, and virile without being violent. Its keynote is sounded in this:

The intelligence of the world is growing too acute and wide, and the moral sense of the world is too much heightened and cleared by the teaching of Jesus, to submit to the usurpation and arrogance of an alien logic. If your message essentially involve subscription to the items of a particular theological formulary, the world, which is fast winning its emancipation from authority, will not so much as hear your formulary. If you insist, it will bid you go, and take your religion along with your theology. And Christ will be crucified afresh by the hands of his friends.

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Brahman: A Study in the History of Indian Philosophy. By Hervey DeWitt Griswold. (= "Cornell Studies in Philosophy," No. 2.) (New York: Macmillan, 1900; pp. v + 89; \$0.75.) After a chapter on the history of the word "Brahman," the author traces the growth of monism from Vedism through the Upanishads and the Vedanta-Sutras. He reduces the philosophic meanings of Brahman to three: the objective word (the sacred hymn), the subjective word (theology), and the immanent word (absolute energy). Both transmigration and *maya* he considers logically implied in the Upanishads. He draws occasional suggestive and helpful parallels between biblical thought and that of Indian philosophy. One hesitates, however, to assent to the proposition that the famous *Tat tvam asi*, "That art thou," is "not essentially different from" the biblical doctrine of man as the son of God and made in the image of God. Certainly, neither Christ nor the Hebrew

prophets had in mind any such identity of created and creator as the Upanishads teach. The book on the whole is an excellent study in a field not overcrowded.—IRVING F. WOOD.

Introduction à la psychologie des mystiques. Par Jules Pacheu. (Paris: Oudin, 1901; pp. 107; fr. 2.) This is the first of a projected series of volumes embodying lectures now in progress at the Catholic Institute at Paris. Vol. II will deal with contemporary mysticism as seen in the religion of humanity, Nietzscheism, Tolstoisim, etc. A discussion of Christian mysticism will follow, and the series will conclude with a volume on the specific psychology of mysticism. The introduction examines the term "mystic" and its cognates, and explains the author's plan and point of view. He declares his point of view to be strictly psychological, yet he transcends psychology at the outset by assuming the objective truth of mystical impressions—they are "relations of the soul with God." Mystic experiences are defined, in the strict sense, as states of consciousness that are "absolutely independent of the human will and produced directly by a divine act." This is poor psychology *plus* theology. Again, theology is made, for believers at least, an authoritative interpreter of psychological facts. It is "a guide, an aid, a limitation." The real purpose, indeed, is religious, not scientific. M. Pacheu will persuade men back to the church by showing that the characteristic soul-struggles of the age are unconscious efforts after the union with God that constitutes the inner side of Christianity. From this point of view the book is delightful for its candor, its liberality of spirit, its insight into the soul, and its spiritual warmth.—GEORGE A. COE.

Prolegomena zur Bestimmung des Gottesbegriffes bei Kant. Von Kumetaro Sasao. (Halle: Niemeyer, 1900; pp. 71; M. 2.) This monograph belongs to the series of "Abhandlungen zur Philosophie und ihrer Geschichte," edited by Benno Erdmann. Its aim is to bring together from the pre-critical writings and the *Critique of Pure Reason* those statements of Kant which throw light on his conception of God. Following along the line of Erdmann and Kiedel, he points out the affinity between Kant's views and those of Leibniz, and maintains that the earlier conception of God as the ground of the interaction or *commercium* of substances survives in the *Critique* behind the conception of things in themselves, transcendental objects, etc. This leads the author to emphasize, like Paulsen, the metaphysical as opposed to the